

ZION'S



HERALD.

VOLUME II.

NUMBER 18.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

PUBLISHED EVERY WEDNESDAY, UNDER THE PATRONAGE OF THE NEW-ENGLAND CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

BOSTON, WEDNESDAY, APRIL 7, 1824.

ZION'S HERALD:

PUBLISHED BY
MOORE & PROWSE,
No. 72, MARKET-STREET.....BOSTON.
[Entrance two doors from Court-street.]

Edited by BARBER BADGER, to whom
Communications, [postage paid] may be ad-
dressed.

TERMS.—TWO DOLLARS and 50 CENTS per
year. \$1.25 to be paid on receiving the first
number of the volume, (or the first number
after subscribing,) and \$1.25 at the end of
six months thereafter.

—All the Preachers in the Methodist connex-
ion are authorized and requested to act as Agents
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Agents are allowed every eleventh copy.

REASONS FOR METHODISM.

LETTER II.—continued.

Christ liveth to make Intercession for us.

"He, being received up into glory, and set at the Right Hand of God, in heavenly places, maketh intercession for us." "He bare the sin of many, and maketh intercession for the transgressors." "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; who, being made an High Priest for ever, and having an unchangeable Priesthood, is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." "Their Redeemer is strong; he shall thoroughly plead their cause."

We hereby understand how Christ may be said to atone for the sins of the world.

1. He performed the whole law. Secondly. He died for our offences. 3d. He rose again for our justification. 4th. He now liveth to make intercession for us at the right hand of God; so that although in Adam all have died, in Christ shall all be made alive.

But then something is requisite on our parts to render Christ's atonement effectual to our salvation.

This leads me, in the third place, to the doctrine of justification by faith. Under this head, let us consider first, what kind of faith that is by which we are justified: Secondly, how it is to be obtained; Thirdly, what is the nature of that justification which is wrought for us by faith.

1. It is not a verbal, or outward profession of belief, which can justify us in the sight of God.—Neither is it sufficient that we believe that God is infinitely good, just, wise, and powerful. The Devils believe this and tremble. When we speak of these attributes of the Deity, we must refer them to some object. When we adore him for his justice, we must bear in our minds, at the same time, that we had justly merited his avenging rod, by our wilful disobedience of his laws: And when we praise him, for his goodness, we should recollect, and gratefully acknowledge, his unspeakable love in sending his Son to suffer in our stead, in accepting his mediation as an atonement for the sins of the world.

Again, it is not enough that we believe this in our hearts; we must prove the reality of our faith by our conduct. The tree, we are told, is known by its fruits, Mat. vii. 20. "Faith without works is dead," James ii. 17. It is to no purpose, that we name the name of Christ, except we depart from all iniquity, 2d Tim. 19.

"What doth it profit, says St. James, though a man say he hath faith, and have not works? Was not Abraham our father justified by works, when he had offered Isaac his son, upon the altar. Seest thou how faith wrought with his works, and by works was faith made perfect?—For as the body without the spirit is dead, so faith without works is dead also, Jam. ii. 14, 21, 26. "By this shall all men know that ye are my disciples, if ye have love one for another: If ye love me, say our Saviour, keep my commandments," John xiv. 15.

In strictness, neither our Faith nor our Works justify us. But God himself justifies us, of his own mercy, through the merits of his Son only. Nevertheless, because by faith we embrace the promise of God's mercy, and of the remission of our sins, therefore the Scripture says, that faith does justify; yea, faith without works. And because we receive Faith, through the merits of Christ, and not through the merit of any virtue we have, or work we do; therefore in that respect we renounce, as it were, again, Faith, Works, and all other virtues. For our corruption through original sin is so great, that all our faith, charity, words, and works, cannot merit or deserve any part of our justification for us. And therefore we thus speak, humbling ourselves before God, and giving Christ all the glory of our justification."

Secondly. How is this faith to be obtained? We must remember that faith is the gift of God, Eph. ii. 8. It is not requisite that we should be scholars, possessed of great abilities natural or acquired, or previously acquainted with all the external evidences of Christianity, to enable us to receive it. By no means. The most likely method, is by prayer, and supplication; by divesting ourselves of worldly wisdom, and having

* See Mr. Wesley's Sermon on Salvation by Faith.

in our minds a firm persuasion that we shall obtain our requests. God will be intreated; and the encouragements for sinners to come to him are numerous, and inviting. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," Mat. xi. 28. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? If ye then, being evil, know how to give good gifts to your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 10, 11. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full," John xvi. 23, 24.

We must divest ourselves of worldly wisdom. This has a tendency to raise us in our own estimation, to make us vain of our own abilities, and confident in our own strength. As such it is a great hindrance to our justification by faith.—"Professing ourselves to be wise, we become fools," Rom. i. 22. "For it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent, i. Cor. i. 18. The world, we are informed, by wisdom knew not God, ver. 21. "But God hath chosen the foolish things of the world, to confound the wise; and the weak things of this world, to confound the things that are mighty," ver. 27.

We are commanded to become as little children, Mat. xviii. 4: "Whosoever shall not receive the kingdom of God, as a little child, he shall not enter therein." Mark x. 15.

And Christ himself thanked his Father, that he had hidden these things from the wise and prudent, and revealed them unto babes, Mat. xi. 25.

We must likewise have in our minds a firm persuasion that God is able and willing to grant us our request. If we attend to the circumstances, which gave occasion to most of our Saviour's miracles, we shall find, that the greatest inducement with him to exert this supernatural agency, was, when he perceived that the person brought before him, had full confidence that he should receive what he wanted. Hence the expressions, "Thy faith hath saved thee. Faith hath made thee whole. O woman, great is thy faith. According to your faith be it unto you." Hence we are assured also, that "all things whatsoever we ask in prayer, believing, we shall receive," Matt. xi. 22. Wherever our Lord found this faith wanting, he declared he could do little for them.

Thirdly. What is the nature of that justification, which is wrought for us by faith? In the first place then we are justified from the guilt of our past sins. "Through his name whosever believeth in him, shall receive remission of sins," Acts x. 43. "Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee," Matt. ix. 2. "And when he saw their faith, he said unto him, Man, thy sins are forgiven thee," Luke v. 20. "There is therefore now no condemnation to them which are in Christ Jesus," Rom. viii. 1.

Secondly. We are saved from the power of sin: that is, sin has lost its dominion over us; we are no longer slaves to it. We no longer regard God as a severe master, but as an indulgent Father. "We have not received again the spirit of bondage, but the Spirit of Adoption, wherefore we cry Abba, Father; the Spirit itself bearing witness with our spirit, that we are the children of God."

Thirdly. "Being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. v. 1, 2. And again, verses 10, 11, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." "And not only so, but we also joy in God, through our Lord and Saviour Jesus Christ, by whom we have now received the atonement," Rom. v. 11. He therefore that is justified by faith, possesses the most solid peace and satisfaction, that he is capable of enjoying in this life: his heart is filled with gratitude to the Supreme Being; he sees the hand of God stretched out before him, wherever he goes: It is his meat and drink, his constant study and sincerest delight, to do the will of his Father who is in Heaven: while he lives, he lives to his glory, and when he dies, he dies triumphant. (To be continued.)

ANECDOTE.

A young minister received a call from two different societies at once, to become their pastor. One was rich, and able to give him a large salary, and was well united. The other was poor, and so divided that they had driven away their minister. In this condition he applied to his father for advice. An aged negro servant, who overheard what was said, made this reply: "Massa, go where there is the least money, and the most devil." He took the advice, and was made the instrument of uniting a distracted church, and converting many souls to Christ.

COMMUNICATIONS.

FOR ZION'S HERALD.

MR. EDITOR,

I take the liberty to hazard a few observations on that important and difficult passage of scripture found in 1. Peter iii. 19.—If they are thought worthy of insertion in the Herald you are at liberty to make that use of them, that may be thought suitable.

An inquiry may be instituted, first, who are we to understand by "the spirits in prison?"—The apostle Peter, in this language, is thought by some to have reference to the Old Testament saints, who were confined in some part of Hades, as in a prison, and that the soul of our Redeemer, in the interim between his crucifixion and resurrection, went thither, released them from their confinement, and translated them to Heaven.

Existence in a separate state could no more have been an unpleasant confinement to the primitive saints, than it can be to those who now die in the Lord. And we are assured that the soul of our Saviour did not go to hell while his body was in the tomb, unless hell and paradise, where Christ assured the penitent thief he should be with him that day, are synonymous. It was the eternal Spirit, by which our Saviour was quickened, that went & preached to the "spirits in prison," and not the human soul of Christ.

Christ's going to hell to preach to the damned, is supposed by many to be clear from this passage; but this can be nothing but an extravagant Romish notion, for which no support can be derived from a single legitimately interpreted passage in the Bible: and how great a pity that any learned protestants should have been dupes to heathen delirium and Romish superstition!

It is the hypothesis of others, that the disobedient souls in question, were lodged in the more tolerable parts of hell; that Christ, by his spirit, consoled them with the glad tidings of salvation, & prevailed over their unbelief and corruption, and conducted them in triumph to heaven, as a glorious spoil taken out of the jaws of the devil. All that need be said to those who are determined, that a false gloss put on this passage shall restore all the sinners in hell, is, that though it is said Christ by his Spirit preached to the spirits in prison, yet not a syllable is suggested about his delivering any from thence, or translating them to heaven.

Another interpretation not less extravagant than the foregoing is, that these spirits in prison were souls of good men in a separate state. These spirits, it is supposed, were happy before the coming of Christ, but at his advent a great accession was to be made to this felicity. Hence, they earnestly looked for that marvelous event, as watchmen long for the morning.

But such a construction given to these words, seems hostile to all rules of propriety and syntax; for on this principle the apostle is made to confound good men, possessing a principle of holiness, with the disobedient.

Some have supposed, the "spirits in prison" were the family of Noah, shut up in the ark; that the Logos, when the antedeluvians were destroyed, took his residence in the ark, preached and converted those who, during the 120 years respite given to that wicked generation, were disobedient. But the preaching in question is expressly limited to the time the ark was preparing; it was so far from commencing when the ark was finished, furnished with a family, shut up, and set afloat on the flood, that that was the awful period when the voice of mercy ceased.

Moreover, it is an unwarrantable assumption, to say that Noah's family were disobedient all the time the ark was preparing. And what proof is there, that the Logos preached, or so much as resided in the ark?

Death, before the coming of Christ, has been supposed by some learned writers, to have been a state of insensibility; and that when our Saviour was crucified, his spirit went and preached to these souls that had long been in this insensible state. Saying nothing of the absurdity of supposing that Christ would go by his spirit to preach to those who were in a state of absolute insensibility, it is not so plain that the Old Testament saints remained in an insensible state till the coming of Christ. Many passages of Scripture show the contrary. It is obvious, that the Jews knew nothing of this insensible state. They believed that good men were happy in Abraham's bosom, immediately after death. Our Saviour reasons against this doctrine, by introducing God's saying of himself, "I am the God of Abraham, and the God of Isaac, and the God

of Jacob." Hence, if "God is not the God of the dead, but of the living," the patriarchs could not have been in a state of death or insensibility, after they left this world.

There is one interpretation more, which refers this preaching to the "spirits in prison" to the promulgation of the gospel in the apostolic age, when, agreeable to prophecy, the disobedient were converted from the error of their ways to the wisdom of the just. This construction is so agreeable to scripture language, that we might easily be induced to admit it as the genuine meaning of this passage, were it not that this preaching of our Saviour to the spirits in prison is expressly limited to the day of Noah and to the time when the ark was preparing.

The most natural meaning of this passage is, that the inhabitants of the old world had provoked the justice of God against them; that the sentence of death was passed upon them; that nevertheless the space of 120 years was allowed, in which for them to repent; and that in case of failure, at the expiration of this term, God determined they should be brought forth to execution. Or the words may represent their present condition in consequence of their former disobedience. For it was not said they were in prison, as it is said, they were sometimes disobedient, but the spirits in prison, i. e. now in prison, confined in hell for their impenitence and rebellion to the last, while in a probationary life.

B. F. L.

TO THE EDITOR OF ZION'S HERALD.

SIR,

In the Herald of February 11th, I find you have published a letter from the Rev. Joseph Nightingale, author of the Portraiture of Methodism.

It was with great pleasure, and unfeigned gratitude to God that I read this important communication. I think, Sir, you would be doing a great service to youth, and such as may be too easily inclined to give up the important doctrines of the gospel without a deep and serious investigation, to publish a letter of J. Lackington, late Bookseller at the Temple of the Muses, London.

The author is a man of a very prominent character.

He has been very extensively known as one of the most celebrated Booksellers in the world; and particularly by the many editions of his life, written principally to throw an odium on experimental religion, and especially his aversion to the Methodists. In early life he was specially benefited by hearing the Methodists.—He lived for several years a religious and exemplary life—was prospered in his worldly business, became affluent and respectable.

His faith gradually declined—he lost his love, zeal, and humility, and became at length a down-right Infidel.—He has given a very interesting account of the means and manner, both of his decline from religion, and his recovery, in his little work called *Lackington's Confession*. It were to be wished that this small volume might have a more general circulation. Its cost is but 37 1-2 cents.

The following is the 27th Letter of the Confession—which, if you think proper to insert in the Herald, you will oblige—Yours, E. M.

Providence, March 30th, 1824.

DEAR FRIEND,

When I look into my Memoirs, I shudder to see what I have done. I have wantonly treated of, and sported with, the most precious truths of the gospel. O God, lay not this sin to my charge! Other infidels have obscured, as much as they were able, the external evidences of Christianity; but I made a thrust at its vital part. There are many thousands who never had time or opportunity, or who have been somehow or other, prevented from investigating the external evidences of the Christian religion, who yet are as much assured of its divine authority as they are of their own existence. They know that Christ is come in the flesh; that they are born of God; that they are passed from death unto life; that they were once blind, and that now they see; that old things are done away, and all things are become new; that they were once miserable, but are now happy; they once were without God in the world, but now by that faith which is of the operation of God, the substance of things hoped for, the evidence of things not seen, by this precious faith they can say my Father, and my God. They can call Christ Lord by the Holy Ghost. They know what is the communion of saints, and often sit together in heavenly places in Christ Jesus, and are filled with the fullness of God; and they know that when this earthly tabernacle is dissolved, they have a building, not made with hands, eternal in the Heavens. It was this internal evidence which made the martyrs triumph in the midst of the flames. This evidence, neither the pretended

ed friends, nor the open enemies of Christianity will ever be able to destroy. Christianity without this is a body without a soul. And all those who endeavor to invalidate this internal evidence, are blind, knowing nothing; are false spies, and bring an evil report of the good land; they are in the gall of bitterness and bonds of iniquity, and have neither part nor lot in the matter, and sooner or later they will be found to be fighters against God.

Jesus, vouchsafe a pitying ray,
Be thou my guide, be thou my way
To glorious happiness!
Ah! write the pardon on my heart,
And whence'er I hence depart,
Let me depart in peace.

I suppose you are ready to ask, how it was possible for me, who was once enlightened, and had tasted the good word of God, and the powers of the world to come—how it was possible for me to sink into ignorance, blindness, and infidelity! Ah! my friend, nothing is more easy.

As a real Christian is one that has been called out of darkness into marvellous light, so, as long as his eye is single his soul is full of light, and in him is no darkness at all; yet, if he turn back again into Egypt, he will again be involved in Egyptian darkness. The Son of Righteousness will no longer shine upon him. Adam, as soon as he disobeyed his God, at once lost his favor and his likeness, and attempted to hide himself from the all-seeing eye among the trees. And when a renewed soul falls again into a course of sin, he is at last smitten with blindness, and he gropes, but cannot find the door. The candle of the Lord no more shines on his head. They are blind, and cannot see afar off; and have forgotten they were purged from their sins. They will curse and swear that they know not the man. As they did not like to retain the knowledge of God, he gives them over to blindness and hardness of heart. They have quenched the Spirit, and done despite to it. They no longer know the things which belong to their peace, they being hid from their eyes. They have eyes that see not, and ears that hear not.

This evidence I have attempted to invalidate. God be merciful to me a sinner!

Jesus let thy pitying eye
Call back a wandering sheep;
False to thee, like Peter, I
Would fain like Peter weep.
Let me be by grace restored;
On me be all long-suffering shown;
Turn, and look upon me, Lord,
And break my heart of stone.

I have in my "Life," said that the Methodists have driven people out of their mind, made them commit suicide, &c. But I solemnly declare that I never knew an instance of the kind from my own personal knowledge. I have seen it asserted in pamphlets wrote against them, and also in newspapers, and I have been told that such things have happened; and upon such kind of evidence I have shamefully followed others in relating those stories after them.

In finding fault with the Methodist Preachers for endeavoring to awaken all such as were never converted, every one may see that in blaming them, I also blamed the Prophets, Christ, and his Apostles, and also the Church of England, and most other reformed Churches. The Methodist preachers often tell their hearers, in the words of our Church, in her ninth article, "That every man is far gone from original righteousness; of his own nature inclined to evil,

reality, been to me grievous, and the burden intolerable! May Almighty God make all the inventors, and other wanton relators of such stories, feel, before it is too late, the same sorrow and sincere repentance! and may they all obtain mercy through the all atoning blood of Christ, who forgiveth all manner of sins and blasphemies of such as truly repent and unfeignedly believe the gospel.

I am, dear friend, yours,
J. LACKINGTON.

SUNDAY SCHOOL ANECDOTE.

The Dying Mother and her Fatherless Son.

One of the teachers of the Hibernian School passing along the road one evening, was attracted by the cries of young children in a cabin by the road side. He entered, and witnessed a moving scene; the corpse of a woman lying on the straw, on which she had expired, surrounded by her four children, the eldest a boy about 13 years of age. On inquiry of the boy, he learned that the father had died about a fortnight before, of a fever; that the mother had caught the fever, and died that morning; and that no one had had the humanity to enter their wretched habitation since her death, but himself. Early the next morning, the same account was brought by another teacher, who had witnessed the same scene as he passed. They were still alone, and around the remains of their parent. Observing the eldest boy more composed than the rest, he inquired of him, and heard the same distressing account. The poor boy closed his narrative by saying, "While my poor mother lay dying, and neglected by her neighbors, who feared the distemper, I gave her all the comfort in my power; possessed of my testament, which I got at the Sunday School that I attended before the affliction of the family. I constantly read to her about Jesus Christ, and what she heard gave peace of mind. When she was dying, I kneeled by her and still read to her about him and begged her not to be troubled about us, for the Lord was so good, He would surely provide for us. My poor mother had her senses to the last; attending with eagerness to what I read, and to my request, and although she could not speak, she seemed to consent to all, and to die with great composure of mind.

When he had ended, the teacher asked him what he intended to do? He replied, that he did not know; that he had no friend there, his father having come from a distant part of the country a few years before, to work at his trade; and that his sister was too young to travel with him to beg; but that he was not uneasy; that he trusted in God, and was sure that he would be their friend.

The melancholy and destitute circumstances of these children being made known to a pious lady, she immediately provided for their support.

"Thou Father of the fatherless!
O hear the orphan's prayer!"

Sunday School Gleaner.

From the Family Visitor.

THE PRAYER BOOK.

Mr. EDITOR,

I recollect reading an anecdote some years ago, which struck me at the time, as having some force in it, and calculated to be useful. I do not now remember the particular words of it, but believe I can give you the substance.

A minister in one of our northern towns, became extremely dull and inanimate in his preaching. His congregation became dissatisfied, with the cold manner in which he performed the duties of the sanctuary, and deputized two of their deacons to go and confer with their pastor on the subject. They called upon him, and made known their business. He very candidly admitted the fact, and told them that ever since he had lost his *Prayer Book*, he had felt an unusual languor in the discharge of his public duties. His deacons seemed surprised, and observed to him that they never knew that he made use of a *Prayer Book*. He told them he had one of a peculiar kind; that the use of it always had a powerful effect in animating and encouraging him in the discharge of his ministerial duties; but to his great sorrow and mortification, for some time past he had not been able to find it, and the loss had occasioned that apathy which they mutually so much regretted.—The deacons were very anxious to know what kind it was, and if possible they would procure him another. He told them that the one which he had lost, was the only one of the kind, and that unless he could procure that, all others would do no good. After exciting their curiosity sufficiently, as he supposed, to have the hint take the desired effect, he told them that the *Prayer Book* which he had lost, was the *Prayers of his people*.—The deacons were confounded, and honestly confessed that for some time they had too much neglected that important duty, and appearances justified the conclusion, that they had been generally neglected; but they hoped that as they were then made sensible of their defection in duty, they should mutually profit by the discovery.

When the result of the conference was made known to the congregation, each one seemed to feel the justness of the censure, and the importance of a reformation. Christians awoke out of their sleep; restored to their Pastor his *Prayer Book*; he became animated and zealous in the discharge of his duties; a revival broke out, and numbers were made the hopeful subjects of renewing and sanctifying grace.—Let those congregations which are complaining that their pastors are cold and inanimate, resort to the same remedy; and may God grant them the same happy result. And let no one complain that his minister is dull, unless previously to hearing him, he ardently prays that he may be endowed with that portion of grace and strength, which is necessary to render his services acceptable, both to God and to man.

JOSEPHUS.

Indian Improvement.—A memorial has been presented to Congress by the American Board of Commissioners for Foreign Missions, soliciting further aid for the purposes of Indian improvement.

A donation of \$500 has been made to the Provident Society of Philadelphia, by an unknown benefactor.

ZION'S HERALD.

BOSTON: WEDNESDAY, APRIL 7.

The New-England Conference Missionary Society, Auxiliary to the Missionary Society of the Methodist Episcopal Church in America, held their anniversary meeting on Thursday last, in the Chapel, in Bromfield Lane.—At 3 o'clock the society met in the Vestry, and elected the officers for the year ensuing, as follows:—

JOHN D. DYER, President; HERVEY BATES, Vice-President; RUGGLES SLACK, Recording Secretary; BARBER BADGER, Corresponding Secretary; DAVID PATTEN, Treasurer.

Managers.—THOMAS PATTEN, JAMES HUTCHINSON, GEORGE SUTHERLAND, STEPHEN THAYER, JOHN YOUNG, JOHN TEMPLETON, JOSEPH DE BEL, THOMAS BAGNALL, NOAH K. SKINNER, WARREN BOWKER, WILLIAM CARIETON.

At 7 o'clock, the Society met in the body of the Chapel, which was nearly filled with an attentive auditory.—The services were commenced by singing a hymn of praise to God. After which the throne of Grace was addressed by the Rev. Elijah Fielding, and the Report of the Board of Managers was read by the Recording Secretary. The Rev. Elijah Fielding was then called to the Chair, and on taking it, made a very appropriate address. The Rev. Leonard Frost, of Cambridge, moved the acceptance of the Report, which motion was seconded by the Rev. Mr. Ireson, both of whom addressed the meeting. The Rev. B. Otis, of Charlestown, moved that the sincere and hearty thanks of this Society be given to the branch Societies and to all the friends of this institution, for their benevolent efforts to promote the interests thereof. The Rev. William Granville seconded the motion; and both gentlemen addressed the meeting. A collection was then taken in aid of the Society's funds, and the meeting was closed with singing and prayer.

The addresses were appropriate, eloquent and animating, and calculated to excite a lively interest in the cause of Missions. A sketch of the Addresses, together with an abstract of the Report, will be given in the Herald.

REPORT

Of the "Methodist Sabbath School Society," read at the anniversary meeting of the Society, on Thursday last.

CHRISTIAN BRETHREN,

The rapid pinions of time having borne us through the changes of another year and brought us to the anniversary of the "Methodist Sabbath School Society," with gratitude would we acknowledge the goodness and mercy of our Covenant keeping God.

In taking a retrospective view of the transactions and the success of the past year, we may say, "we have not labored in vain nor spent our strength for naught." The first school at the north part of the city, under the superintendence of Mr. Jacob Foster, was removed in the month of May, from the Chapel to the Hancock School-house, in Middle-street;—the average number of scholars is 91, and 15 teachers. The whole number of verses of Scripture recited by the scholars in this school, is 48,437 and 2194 hymns.

About four months since, a society denominating the "First division of the Wesleyan Juvenile Benevolent Society," was formed of the teachers and scholars of this school, who contribute their mites, weekly, for the purpose of providing suitable garments for such children as could not attend without such aid. The number of twenty-four has been added to this school, which otherwise must have remained destitute of Sabbath-school instruction. Since our last annual report, one of the scholars has gone to the world of spirits, viz. Elizabeth Belcher, who has left behind her a name of more value than precious ointment.

The second school, at the Chapel in Bromfield's lane, under the superintendence of Mr. Stephen Thayer, has 18 teachers, and on an average about 75 scholars, who have recited during the last year, 79,301 verses of scripture, and 6425 hymns. It appears to be just to remark, that one scholar in this school has, during the last quarter, committed to memory 4194 verses of Scripture. About three months since, the "Second Division of the Wesleyan Juvenile Benevolent Society," was formed in this school; and we are happy here to state that about 20 scholars have been added to this school, which might otherwise have been deprived of its advantages.

Thus we see Brethren, that our labor has not been in vain, in the Lord. It is already ascertained and fully demonstrated by facts, that Sabbath-schools are nurseries of the church;—yes, and we have had both living and dying testimonies of their utility and value. Let us therefore be encouraged to persevere in this cause, realizing that even a cup of cold water given in the name of a disciple, shall not lose its reward. In these schools are the future hopes of the Christian Church, and doubtless within their borders are those who shall carry glad tidings of salvation to some distant land, that has long been in darkness and the shadow of death. We know not but here may arise an Asbury, a Coke, or a Lee, to shine in our American Israel, and finally to shine in the kingdom of God, to go no more out for ever.

May such prospects create in us new zeal for the rising generation, awaken the most powerful exertions in all our hearts, and may these considerations lead us to the throne of grace, that

God would bless our endeavors for the good of these immortal souls, that are under our care and instruction. Then, when the last loud trumpet shall sound, and the slumbering millions shall be called to Judgment, may we not expect to meet those children, and with them, hear the plaudit of well done good and faithful servants, enter ye into the joy of your Lord.

In behalf of the Board of Managers,
R. SLACK, Cor. Sec'y.

FOR ZION'S HERALD.

A SHORT PLAN FOR SABBATH SCHOOLS.

1. There should be a general superintendent to take the oversight of the whole school, to see that it is duly opened—that the teachers are all in their places, and attending to their duties,—to preserve order generally throughout the school, and to preside in all meetings connected with the institution.

2. A Treasurer, to take charge of all funds, to pay all orders signed by the President, and to account to the superintending committee whenever they think proper.

3. A Secretary, to keep a record of the names of the officers, teachers, and scholars, belonging to the school—to make out class-papers, and to take abstracts from them into a book kept for that purpose, and to make all other necessary records.

4. A Visiter for absentees—whose duty it shall be to visit all such scholars as absent themselves from the school, to inquire into the reason of such absence, and to encourage a constant, and punctual attention to the school.

5. Suitable Teachers for the various classes of males and females.

6. A Committee to superintend the general concerns of the school.

1. The School should be divided into suitable classes, according to the ages and attainments of the scholars.

The first classes of learners should be taught their letters, to spell, and to read easy sentences from cards, or printed lessons, such as are used in Lancastrian schools. There is a much greater convenience in using these than books, as well as a great saving of expense. A set of these is sufficient for a school, to learn all reading necessary before the Testament. Many of these lessons being of a moral and religious kind, are proper for children to commit to memory. These classes may also be taught hymns and the scripture catechism.

2. Testament and Bible classes should be formed according to their ages and capacities for receiving instruction. These should be taught to read their lessons in a clear and distinct manner, and then have suitable questions asked them, so as to fix their attention, exercise their memories and assist their understandings.

Take the second chapter of Matthew as an example.—After reading it let such questions as the following be asked:—

Q. Where was Jesus born? A. In Bethlehem of Judea. Q. Who was king in those days? A. Herod. Q. From whence came the wise men? A. From the East, &c. Q. For whom did they inquire? A. For him who was born king of the Jews. Q. What led them to Jerusalem to seek him? A. A star which arose in the east and went before them until it stood over where the young child was. Q. What did Herod do when he heard of their coming? A. He called them and inquired what time the star appeared. Q. What directions did he give to the wise men? A. To go search diligently for the young child, &c. Q. When they found him what did they do? A. They fell down and worshipped him, &c. Q. How were they warned of God to depart to their own country? A. By a dream? Q. What directions did God give to Joseph in a dream? A. To arise, take the young child and his mother and flee into Egypt. Q. What remarkable circumstance occurred after this? A. Herod sent forth and slew all the children under two years old. Q. What prophecy was fulfilled by this event? A. That which was spoken by Jeremy or Jeremiah—(see Jer. 31. 16.) Q. What directions did the Lord give to Joseph after the death of Herod? A. To arise and go to the land of Israel. Q. Did he obey? A. He arose &c.—Questions of a different kind may frequently be asked, such as will open and prepare the mind for instruction. Reflections will also very naturally arise in the mind of the teacher. Such as perhaps the following:—How great was the condescension of the Redeemer of the world to be born in such a manner! Let us take notice of, admire, and imitate the piety of the wise men who sought the infant Saviour to worship him!—Consider how readily they and Joseph obeyed the calls and warnings of God.—Consider how God can frustrate the designs of wicked men, as in the case of Herod.—In this lesson we see miracles, and the fulfilment of prophecy, in confirmation of the Messiahship of Christ.

Both the questions, and the mode of asking them, may be different, by different persons, and yet be equally proper. The answers may also be proper, though not given in the precise language of the texts.

The grand object is to lead children into a rational and profitable improvement of the Lord's day, and nothing can be more rational than to call them together to receive such instructions as may improve their minds and impress their hearts.

The teachers should be careful to habituate the scholars to read clearly and distinctly, and let them know that it is not him, or her, who reads with the greatest rapidity, that is to be accounted the best reader; but such as read so as to give the sense of the subject, with the greatest ease, and propriety. Such reading lays the foundation for instruction. In order to be prepared to ask such questions as may be profitable, the teachers should carefully, and attentively read over, and meditate on the lessons in the week, from which they will derive great benefit themselves. Young men and women will hereby become prepared to discharge the duties of parents, and heads of families. They will have an opportunity to become acquainted with human nature, and the different dispositions of children, which should be very closely considered by them, that their instructions may be suitable and well adapted to each.

They should endeavour to be as easy and familiar as possible, consistent with maintaining a becoming seriousness and dignity, suited to the relation between them and their scholars. They will find it necessary to exercise the greatest patience, and to continue with unwearied perseverance in the discharge of their duty. They should endeavor to contract an affection for the children, which will enable them to bear with their dullness, inattention and levity. The teachers should be punctual at the time of opening school—very much depends on the constancy and punctuality of the teachers. They had much better not engage to attend at all, than not to be punctual.

It is not only advisable, but it is indispensable, that the teachers should have meetings for their own improvement; especially for mutual consultation, that they may move in harmony. They should cherish affection, candor, and concord towards each other, and carefully avoid giving or receiving offence. They will very much need each other's counsels and encouragements under various circumstances.—Prayer should sanctify every exercise. Pray much for the wisdom which cometh from above, which is pure, peaceable, gentle, and easy to be entered; without partiality, and without hypocrisy.

Previously to getting up a Sabbath-school, there should be always some systematic method of raising funds sufficient to defray the expenses of the school. This is sometimes done by contributions made in the congregation on Sabbath days. But it is thought that the forming a Sabbath-school Society has a good effect to interest the feelings and excite a greater attention to the prosperity of the school. All who become members pay a certain sum for the support of the school. Benevolent persons will not limit their assistance to the price of membership.

We think the best method of rewarding scholars would be to provide a suitable number of tracts and other small books, to be loaned to such as behave well, and give attention to learning.—By this means they may carry instruction home to the families of which they are members, to the great benefit of others.—We entirely disapprove the rewarding children with money, and also of fixing the rewards chiefly to such as recite the most at once, &c. Let real merit be the standard, so far as it is discovered in good behavior and endeavor to improve. Such as recite the most, &c. may take precedence in their classes and have a paper approbation of their teachers; but the teachable, obedient, well behaved scholar must receive the distinguishing rewards of the school.

REVIVAL AT NANTUCKET.

While the Great Head of the Church is carrying on his spiritual operations in every quarter of the globe, and rapidly advancing his glorious work towards millennial consummation, he has not passed by the peaceable and industrious island of Nantucket. The Revival there is suited to gladden the hearts and call forth the devout praises of the friends of Zion. When they perceive that their prayers have been answered in the bestowment of such rich, free and gracious blessings, how ought their hearts to exult in the Lord and expand with holy joy! How ought they to take courage against every apparent obstacle, and put their trust still more implicitly in God. The work has been deep, solemn, and apparently effectual. Not only have the abandoned and profane been suddenly arrested in their career; not only have the aged and confirmed infidels been forced to tremble under the mighty power of God attending his word; but even secure and self-complacent moralists have been driven from their strong retrenchments, and forced to confess the utter futility and treachery of all their pretended alliances with the Prince of Peace. The winter before last there were some favorable appearances, which seemed at that time, wholly to subside. But during the last winter the work re-commenced and has progressed gloriously. It is worthy of special remark for the serious consideration of professors, that this work seems to have been the immediate consequence of an unusual union and combination of effort among the brethren in aiding and seconding the word preached. S.

Mr. Smith, the Missionary.—Accounts from Demerara to the 20th of February, state that Mr. Smith the missionary, who was condemned to die as a promoter of insurrection among the slaves, died in prison while waiting for an answer from England to the proceedings of his trial. Our readers will remember that our last accounts from Great Britain stated that the king had pardoned him and ordered him to be released.

The Christian Watchman, of Saturday last, and some other papers which we have seen, persist in calling Mr. Smith "the Methodist Missionary," notwithstanding the repeated assurances which have been given in this and other papers, that he was not employed by the Methodists, and that the Methodists had no agency in the late disturbances at Demerara.

We copy the following paragraph from a Philadelphia paper—and would observe that we have seen a letter from a clergyman in Demerara which fully corroborates the statement.

A gentleman just arrived in this city from Demerara, furnishes us with the following information relative to the late insurrection on that island. There are but two Methodist Missionaries on that station, neither of whom we ever engaged, or suspected of being engaged either directly or indirectly in the insurrection, nor was any member of that society charged with being privy to it, save only two negroes, the property of the governor of the island. They were both tried and acquitted. The Missionary Mr. Smith, who has lately been pardoned by George IV, was sent out to the West Indies by the London Missionary Society, and not by the Methodists. We are further assured that Mr. Smith, who was tried and convicted by a military Court Martial, was considered so innocent of the charge, that the governor and other persons of respectable character wrote the British government on his behalf; and it is believed that it is owing to their representations, that the royal prerogative was exercised in his behalf. We have particular satisfaction in being able to add on the same respectable authority, that the general standing of the Methodists and other Missionaries is so far from having been affected by recent events that they are now more courted and sought after than at any former period.—Dem. Pres.

BENEVOLENCE OF BOSTON.

\$3000 for five years, were subscribed principally by gentlemen in Boston, for the Palestine Mission Press. About 2 years since, at a special meeting of gentlemen, at the Marlboro' Hotel, \$2000 were subscribed, and in the American Board of Commissioners for Foreign Missions; at another meeting at the same place, soon after, a subscription was opened in aid of the American Education Society, which amounted to \$1650; \$1200 of which was to be paid annually. The total amount of donations to the American Education Society in six years from this town, is \$10,763. The total amount of donations to the A. B. C. F. M. previous to 1820, was \$9,387.—Recorder.

Boston Society for the Employment of Female Poor.
This Society was formed in 1820. Within three months of its formation, more than 200 poor women applied for work. In 1820, work to the amount of \$750; in 1821, work to the amount of \$1427; in 1822, work to the amount of \$1683; in 1824, work to the amount of \$1518, was distributed to about 100 persons, who were many of them saved from asking public alms by this establishment. In 1822, 72 of the persons assisted were poor widows, mostly with children dependent upon them. To such persons the Society has paid since its formation, \$5400. b.

Asbury (Baltimore) Sunday School Society.
By the last annual Report it appears this society has under its care seven schools, containing 700 boys; 470 of whom are regular attendants; and the school engages the attention of sixty teachers and superintendents, most of whom are professors of religion: that a library of more than 600 volumes is connected with it, the books of which are loaned to the scholars once a fortnight; that several of the former teachers have left the school and become ministers of the Gospel; that 2000 boys have been connected with it since its organization, between 30 and 40 of whom have made a profession of religion and now constitute some of the best teachers. b.

The Scandalous Marriage.—The enemies of missions have exulted

SCIENCE, DOMESTIC ECONOMY AND GENERAL INTELLIGENCE.

PETERSBURG, (Va.) March 23.
CONFERENCE.

The Annual Conference of the Methodist Episcopal Church, which commenced in this town on Thursday last, is still in session, and attended by about 80 ministers. Service has been performed regularly three times a day at the Methodist Church, and on Sunday the Methodist Ministers occupied the pulpits of all our churches. The crowds attending worship have been great, and in some instances, unexampled.

The anniversary of the Young Men's Missionary Society, auxiliary to the Missionary Society of the Methodist Church, was held on Tuesday evening, in the church in John-Street. After the annual report was read, appropriate and eloquent addresses were delivered by the Rev. Messrs. Reece and Hannah, from England, and by the Rev. Mr. Cox, of the Presbyterian Church in Spring-street in this city.—*N. York Commercial Advertiser.*

LITERARY AND SCIENTIFIC.

"The Ladies' Magazine, intended to aid in the cause of piety, religion and morality;" edited by a lady of Newport, R. I.—This work is published in monthly numbers, of 32 octavo pages each. Of its merits we have before had occasion to speak; and we would still recommend it to the attention of our readers.—Subscriptions will be received at this office.

Barton's Poems.—Mr. Wm. M. Ladd, of Augusta, Me. proposes to publish the Poems of Bernard Barton, (the Quaker Poet,) in a neat duodecimo volume, of 240 pages—price 75 cents, bound and lettered. Subscriptions received at this office.—While so much is issued from the press which tends to corrupt the public mind, by blending impurity and vice with the seductions of harmonious verse, we cannot but hope that an attempt to counteract the poison by the publication of such Poems as Barton's, will meet with encouragement.

RELIGIOUS PUBLICATIONS.

Mr. Benedict has ascertained that there are in the U. States and Canada, between 60 and 70 periodical works of this description. About 40 of them are mentioned in the Christian Almanac; and the others were either overlooked by the Editor of that work, or else, from their character, thought not proper to be inserted. He is preparing for his *History of all Religions*, a list of all religious publications, whatever their sentiments may be; with a statement of the place where published; the publishers; the editors; the form; general sentiments, &c. And, to make sure of the whole, he requests that one copy of each, which he does not now receive, may be sent by mail immediately to Pawtucket, R. I. The editors of Religious Newspapers are requested to insert the substance of this note in their respective prints.—*Watchman.*

INCREASE OF COLLEGES.

The following paragraph is extracted from a Speech of the Hon. Mr. Hubbard, of Boston, in the Legislature of Massachusetts, on the question relative to giving a charter to Amherst Institution.

It is said to be *inexpedient to increase the number of Colleges*. I ask why? Is it as easy to govern 400 students, as 200? Can you expect the same particular instruction will, in the former case, be given to individual students, as in the latter, and the same careful attention to their morals? The experience of Colleges, in all countries, is in favor of a moderate number of students. There is not a College in England that has more than 200, though many are near each other. The University at Oxford contains 25 Colleges; but they are entirely distinct—under different instructors, and different laws. The University at Cambridge contains 17 Colleges equally distinct—and there are, in addition to these, 6 other Colleges in England not authorized to confer degrees. No man can enter Oxford University, without first subscribing to the thirty nine articles of the Established Church; nor receive a degree from Cambridge, without doing the same. But the policy of our country is different. The privileges of our Literary Institutions are open to all, without any subscription of creeds. And our policy is not to have 45 Colleges placed together; but to have them sufficiently multiplied, and so variously situated, as best to accommodate all parts of the community, and best to secure the morals of students; without which instruction and government cannot be maintained. The policy of our government is to afford facilities for educating the poor, as well as the rich. Who are the rich? The richest, and most influential, and useful citizens of the present day were once poor; and such as could never have afforded the expense of an education in a European University.

COLUMBIAN COLLEGE.

This Institution opened two years ago, with about thirty students: there are now eighty-six. The whole number on the catalogue is 29.

The buildings already provided, are two houses for professors; a Philosophical Hall, the upper rooms of which are appropriated for the use of the Preparatory School; and a College edifice, that will accommodate one hundred students.—*Star.*

Webster's Dictionary.—It is well known that Noah Webster, LL. D. of New Haven, engaged nearly 20 years ago, in the compilation of a Dictionary of the English language, with a view to correct many inaccuracies, and supply many defects of our best works of that kind. As a completion of this work has been delayed much longer than was expected, and inquiries are frequently made respecting it, we have taken some pains to ascertain the following facts, which we gladly communicate.

Mr. Webster, after labouring two or three years, and proceeding through two letters of the alphabet, found himself embarrassed at eve-

ry step by the want of a more thorough knowledge of the origin of words, and the connexion between the different languages of Europe. He became satisfied that preceding philologists and lexicographers had very imperfectly explored these subjects, and that their writings are not to be relied on as safe guides, in many important particulars. He then threw aside all their writings, and set himself to examine the languages of Europe, and those of Western Asia, in a mode probably new, and spent ten years in researches which have resulted in some discoveries which he supposes to be of sufficient importance to compensate his labour. He supposes that these researches will not only illustrate our own language, but will assist in the interpretation of the ancient languages. He has now arrived so near the conclusion of the work, that he purposed to visit Europe the approaching summer, and avail himself of some advantages which this country does not furnish, to give to his work all the completeness of which it is susceptible. We sincerely hope that this gentleman, who devoted many years, in the early part of his life, to the defence and support of our government, and who has expended his maturer years, and a handsome estate, in the pursuit of knowledge, and in the execution of his laborious undertaking, will ultimately meet with the success which a series of toilsome studies would seem to deserve. We hope farther that he will not be compelled to resort to foreign patronage for support.

Boat. Telegraph.

A Society has been recently formed in Prince Edward county, Virginia, for the cultivation of Literature and Science. Regular graduates and gentlemen of the learned professions only are eligible. A meeting is held once in two weeks, when a dissertation on some subject of investigation, is read by one of the members. Communications from distant members are also read before the Society. The most valuable Journals of Literature and Science published in Europe and this country, are to be received for the use of the members.—*Family Visitor.*

History of Concord, N. H.—We have the pleasure of announcing another topographical history, in "The Annals of the Town of Concord," by Jacob B. Moore, which is published in an octavo volume of 112 pages. Besides a connected chronological narrative, the book contains biographical sketches of Sir Benjamin Thompson (Count Rumford), Timothy Walker, Thomas W. Thompson, and other distinguished men who have resided in Concord: topographical description of the town: a memoir of the Penacook Indians: and an appendix of several valuable original documents. The inhabitants of Concord voted that every family in town should be furnished with a copy at the public expense. We are glad to find that a taste for historical research is rapidly increasing; and that we have men among us, of such industry, intelligence, and zeal as Mr. Moore and Mr. Farmer, disposed to gratify it.

Pruning Fruit Trees.—A writer in the Vermont Republican, on the good effects of pruning fruit trees, remarks, that from the observation of 20 or 30 years, he is satisfied that the method heretofore practised of pruning in March and April is injurious, particularly to young trees. The stumps of limbs amputated in March, soon become dry, and crack open; and before the new growth can heal over the wound, the stump will rot, which defection will soon penetrate to the heart of the tree, and cause its death. This writer thinks June the proper season, when the tree is full of sap. The wound will then soon heal, and the tree assume a healthy appearance. He also condemns the practice of some farmers who neglect to trim their orchards when the trees are young and thriving; the consequence of such neglect is, where the orchard is set in fertile land, that the trees send out twice the number of branches that the root is able to support in old age; and limbs taken off in old age, injure the tree much more than if amputated when the tree is young and vigorous.—*Daily Advertiser.*

Improved Patent Horse-Checker.—Mr. Peier Laporte, a respectable French gentleman, who is now a citizen of Virginia, brought to our office this morning, a new kind of bridle, lately invented and patented by himself, to render riding on horseback, or in vehicles, perfectly safe with any horse, whether of vicious disposition or dangerous propensities. With it, the most untractable, hard-mouthed horse can be governed by the strength of the little finger, so that he can neither run, rear, or kick, under its powerful operation. This is effected, by drawing his nose close to his breast, pinching both ears tight, and stopping his breath for a moment. In harness, it has an additional effect, by drawing the blinds over the eyes. The bridle is made as cheap, and more ornamental than common bridles. The simple snaffle bit is used, thereby enabling the horse to travel without that uneasiness and fatigue which the champing of the heavy, pinching curb-chain unavoidably occasions.—*Statesman.*

Mr. Perkins.—It is with pleasure we learn that letters have been received in this city from London, communicating the test of Perkins's improvements on steam power. Public confidence in Mr. Perkins's project did for a time decline; but an experiment with a fifteen horse power engine, applied in propelling a boat, has proved the practicability as well as importance of this invention. Large contracts have been made already, for the use of the patent on this side the Atlantic.

Hartford Paper.

At the Poor House Yard, Charleston, S. C. the ground has been bored 239 feet in search of water, with success. The boring has extended upwards of 200 feet below the bed of the river. Marine shells were found 70 or 80 feet down.

Something New.—An Augusta paper advertises "Milk of Roses, which not only softens the skin, but puts the bloom of youth on age, which valuable property every lady is fond of enjoying."

GENERAL INTELLIGENCE.

The election of state officers took place on Monday last. The votes in this city, were, for Eustis, 3054; for Lathrop, 3358.

FROM PERU.

"We learn by letters from Bogota, of the 20th and 22d January, that the revolt of Riva Agüero from the constituted authorities of Peru, had terminated; that when on the eve of being attacked by our army, he was delivered up to the Liberator and President, by his own troops; and that he has since been sent to San Blas, in Mexico. More than four thousand soldiers have been added to the army of the Republic by this event, independent of 2500 who had arrived at Callao from Chili. Bolívar is thus enabled to turn his undivided attention to the campaign.

"In upper Peru, three columns commanded by General St. Cruz, Cole, Lanz and Urdinimica, keep the enemy in check."

It appears by the Jamaica papers received at Baltimore, that the above intelligence was brought to Bogota by Col. Ibarra, aide de camp of President Bolívar. He left Truxillo on the 26th of December. The Jamaica papers add that Gen. Herera, who commanded the rebel army, was also delivered up by his troops.

N. Y. Mer. Advertiser.

Columbia.—Advices are received from Laguira to the 13th ult. The market continued overstocked with foreign merchandise. A government decree of December 20, officially recognizes Robert K. Lowry, of Maryland, as Consul of the United States for the port of Laguira and its dependencies.

Extract of a letter from a gentleman in Laguira, to his friends in this city, dated 3d March, received by the Abarilla:

"Irvine arrived here four days ago from Curacao after a confinement of sixteen months. He was liberated by a direct order from the King of Holland, without trial, inasmuch as he had not directly nor indirectly violated any laws of Holland; consequently his confinement has been illegal on the part of the governor and officers of the island of Curacao.—*Balt. Pa.*

In the brig *Morris*, Vincente, which arrived at Baltimore on Sunday, came passenger M. J. Silvestre Rebeiro, minister to the United States from the government of Brazil.

The Supreme Court of the U. S. has terminated its session at Washington. Sixty-three cases have been disposed of, and 122 remain on the docket. An arrangement is imperiously required that would enable the court to sit longer. The last National Intelligencer contains a very long and very able opinion delivered by Chief Justice Marshall, in the case of the *United States' Bank, against the State of Ohio*. The Court have decided that the Bank of U. S. may sue and prosecute in the Circuit Courts of the U. S. by virtue of its charter, and that the provision in the charter giving the power, is a constitutional provision.

FROM WASHINGTON.

Extract of a letter, March 26th.

The everlasting Tariff has once more come on the tapis, and its discussion seems likely to last till June, at least. We have a glorious Dutch orator here, from Pennsylvania, who seldom speaks without drawing members around him, and exciting broad grins. He yesterday maintained, that we are the Israelites of old, and quoted some new and very strange promises from the Bible, about our paying customhouse bonds.

The most accomplished parliamentary orator on the floor of Congress is Henry Clay, and the most influential:—always self-possessed, prepared for the occasion, adroit, persuasive, vehement, severe, conciliatory, just as circumstances require. Mr. Livingston utters himself with difficulty, but abounds in good ideas, and is at times very able. One of the keenest and clearest minds in the house belongs to Philip P. Barbour—who seldom speaks, and is always heard with profound attention. Mr. Trimble aims at wit and humour, but not of the most refined description. Mercer possesses wonderful secundinity of utterance, displays a great deal of research, but has not a good voice or very forcible manner. I have heard his speaking compared to that of a very well bred, but volatile lady, in a drawing room. Few speakers give more entertainment than old Judge Livermore, whose plain, manly and humorous remarks, go straight to the subject and are often full of force. His speeches are generally very short. Mr. Webster speaks with much simple dignity, always speaks sense, aims at no ornament—but is able at repartee, and is heard with the greatest deference. Whoever wants to recruit his spirits should hear Mr. Tod make a summary reply at the close of a debate, in answer to half a dozen opponents in one speech.—The strange contortions of his body, the uncouth gestures, the long pauses, as if he was in labour for utterance, the loud and shrill key of voice, the irresistible humour and biting sarcasm mingled with a sort of grave good humour, form a *tout ensemble* that no muscles can resist, (if the owner has any taste for fun;) every sentence is a shot, and he waits between them as if to prime and load.

It is seriously expected, that the House will sit till late in May, perhaps till June. The friends of the Tariff are resolved not to be baffled on former occasions, by delay, but determined to sit it out; and if they do, it will doubtless be carried, over all opposition. The discussion of the bill, on its general principles, is yet to come—being reserved by general understanding between the parties, until all the details have been gone through. No order is observed in these details, but each mover of an amendment pounces on whatever point he thinks assailable.—*N. Y. Spect.*

Longevity in Conjugal Life.—One, of the Connecticut papers, lately contained a notice of the death of a man and his wife, who had lived together, in this relation for seventy three years. Their united ages amounted to 193 years, and they left as descendants, 72 grand children, 192 great grand-children, 7 great-great-grandchildren. Total 278.

NAVAL.—Master Commandant Smith was sentenced to be cashiered for receiving merchandise on board the Hornet, at Vera Cruz—but in consequence of the circumstances of the case, and his long services, the Court recommended him to the mercy of the President, and he has been restored.

Lt. Kennon has been acquitted, but it seems the trial is not to be published, and he is ordered to the Pacific in the Peacock, to sail immediately, to join Com. Hull. There are some very mysterious hints about this case. The Secretary of the Navy has ordered that there shall be no more arrests of officers except by command of the Department.

Indian Bribery.—A letter from John Ridge, a Cherokee, published in the Boston Recorder, states that at the session of the Council in October last, an attempt was made by the Creek chief McIntosh, to bribe the head men of the Cherokee nation. In a letter to the President of the Council, he promised that if the chiefs would let the United States have the land they wanted, he would make the Commissioners give them presents to the amount of \$7000—and "nobody should know it." The offer was received with disdain; and McIntosh summoned to attend the Council, before which his letter was read. The President then made the following remarks: "A traitor is looked upon by all nations in the darkest colour, and is more despotic than the meanest reptile that crawls upon the earth. An honourable and upright character is more valuable than all the filthy lucre of the whole world." He then adverted to the conduct of McIntosh, and said that it was a maxim with the Cherokees never to trust a man who had violated the trust reposed in him; and as McIntosh had done this, he was now divested of his trust, and might return in peace to his nation.

DEAF AND DUMB.

From a late report of the Directors of the N. Y. Deaf and Dumb institution, it appears in the Commercial Advertiser, that the institution has had at its disposal \$914 dollars 24 cents, of which \$690 dollars 70 cents has been expended, leaving a balance on hand of \$233 dollars 64 cents towards defraying the expenses of 1824. Eleven pupils were received during the last year, and fourteen discharged, and there are now fifty deriving instruction from this valuable institution. The improvement of these pupils where they have been any time under instruction, both as respects their moral and intellectual attainments, is highly gratifying to the directors and the friends of the deaf and dumb.

Gen. La Fayette.—A letter has been received from this friend of our country by Dr. Thatcher, in which he says, that a sense of duty must keep him a considerable time in Europe and delay his contemplated visit to the United States.

Imprisonment of Debtors.—The whole number of persons committed to prison in Suffolk County, for debt, in the year beginning Jan. 1, 1823 ending March 24th 1824 was 1271.

A new Custom House Officer.—As a fellow living near Louisville was returning from Canada, one day last week, with a keg of smuggled rum in a bag thrown over his back, it was seized by a Panther, while passing through a small piece of woods, and had it not been that a dog was in company with the smuggler, it is supposed that a mere seizure of Goods and Chattels, would not have satisfied his *Panther*, but that the body would have been taken also, and conveyed, &c. The fellow, however, although prodigiously frightened, escaped with a whole skin, sustaining no other damage than having his bag torn.—*Potsdam American.*

MARRIED.

In this city, on Thursday Evening last, by Rev. Mr. Sabine, Mr. Daniel Harrington, to Miss Hannah Clap.—On Thursday evening, by the Rev. Mr. Dwight, Mr. John Stone, of Framingham, to Miss Mary Dodge, of this city.—By the Rev. Mr. Dean, Capt. John Hobbs to Miss Mary Ann Dieuaide.

At New-Orleans, Mr. William Broke, of the firm of Brooke, Allen & Co. to Miss Charlotte Lord.—At Dublin N. H. Mr. Ira Gibbs, of this city, to Miss Emily Piper, of D.—At Concord, Mr. Tarant P. Merriam to Miss Mary Hoar.—At Dorchester, on Tuesday Evening last, by the Rev. Mr. Codman, Mr. Josiah D. Richards, to Miss Caroline Capen, daughter of Samuel Capen.

DIED,

In this city, on Wednesday last, Francis Matignon Cheverus, son of Wm. J. McDonell, aged 15 months.—

On Tuesday afternoon, Rebecca, daughter of Mr. Amos Lincoln, Jr. aged 10 months; Mrs. Anna Bulley, widow of the late Samuel Bulley, Esqr. of Teignmouth, England, and only daughter of Dea. Nathan Parker, of this city, aged 40.—On Saturday last, Mrs. Elizabeth Coolidge, widow of the late Mr. Daniel C. aged LXXV.—Mr. John Stover, aged 69, a native of York, N. Y.—On Saturday last, Mr. John Broad, aged 49.—Edward, son of Mr. E. Flood, aged 5 years.

Lost in the ship *Perseverance*, of Portsmouth, on the Bahama Bank, in January last, Mr. Josiah Oliver, son of the late Mr. Daniel O. of this city.—At Demarara Jail, Mr. Smith, the Missionary, accused of exciting the blacks to revolt.—At St. Thomas, Porto Rico, Feb. 28th, to which place he had repaired for the recovery of his health, Mr. Cephas Parker, merchant of Boston, aged 32.—At Wiscasset, Mr. Moses Carlton, in the 22d year of his age, son of the Hon. Moses Carlton, and member of the senior class of Bowdoin College.—At Lynn, Mass. March 29th, Mrs. Esther Chase, aged 29.

After great, and protracted, mental and bodily suffering, died, rejoicing in belief of the truth.—At Cambridge, Mr. Samuel Manning, aged 95 years.

Died in Groton, Tompkins County, N. Y. on the 8th of December last, Widow Hannah Johnson, aged 92 years. This excellent woman was permitted to remain in the school of Christ 76 years. Mr. Whitefield was the instrument of her hopeful conversion. While that wonderful man, on one of his visits to this country, was labouring in different parts of New Jersey, he preached on one occasion near the place of her residence, when she was about 16 years of age. She was induced to join the multitude which flocked to hear him.—She got admittance into the church, while numbers, for want of room, listened at the doors and windows. Though brought to the place by curiosity, her attention was soon arrested, and she was made to see her lost state as a sinner, and her need of an interest in Christ. She would have been glad to have left the congregation, had it been possible, in order to prevent a discovery of the agitated state of her mind. Mr. Whitefield said, "I have come to day with a press-warrant, and I cannot leave the place without compelling some one to enlist into the service of my master." She felt herself singled out, and she could not withstand the call. And from that day she was enabled to yield up herself to her Lord.

In Brookfield, 19th inst. Mr. Nathaniel Spear, for many years of this city, aged 35.

In Portland, Mr. Samuel Sampson, barber, lately from Boston, aged 32.

MARINE INTELLIGENCE.



From the Wesleyan Methodist Magazine.

WHAT IS TIME?

I ask'd an aged man, a man of cares,
Wrinkled, and curv'd, and white with hoary hairs;
"Time in the warp of life," he said, "O tell
The young, the fair, the gay, to weave it well!"

I ask'd the ancient, venerable dead,
Sages who wrote, and warriors who bled;
From the cold grave a hollow murmur flow'd,
"Time sow'd the seeds we reap in this abode!"

I ask'd a dying sinner, ere the stroke
Of ruthless death life's "golden bowl had broke,"
I ask'd him, What is time?—"Time," he replied,
"I've lost it!—Ah! the TREASURE!" and he died!

I ask'd the golden sun and silver spheres,
Those bright chronometers of days and years;
They answered, "Time is but a meteor's glare,"
And bade me for ETERNITY prepare.

I ask'd the seasons, in their annual round
Which beautify or desolate the ground;
And they replied, (no oracle more wise,)
"Tis folly's blank, and wisdom's highest prize!"

I ask'd a spirit lost; but, O the shriek!
That pierc'd my soul! I shudder while I speak!
It cried, "A particle! a speck! a mite
Of endless years, duration infinite!"

Of things inanimate, my dial I
Consulted, and it made me this reply:
"Time is the season fair of living well,
The path to Glory, or the path to Hell."

I ask'd my Bible, and methinks it said,
"Time is the present hour, the past is fled:
Live! live to-day! to-morrow never yet,
On any human being, rose or set!"

I ask'd odd father Time himself, at last;
But in a moment he flew swiftly past;
His chariot was a cloud, the viewless wind
His noiseless steeds, which left no trace behind.

I ask'd the mighty Angel, who shall stand
One foot on sea, and one on solid land;
"By heaven's great King I swear, the mystery's o'er!"
Time was,—he cried,—but Time shall be no more!"

JOSHUA MARSDEN.

SELF ADVICE.

[SELECTED FOR ZION'S HERALD, BY A. B.]
Command thyself;—no sudden answer give;—
With zeal do good, for that alone you live;—
To know the worth of time remember death;—
Thy life is short, and passing is thy breath.
Be sober minded;—wear a look serene;—
'Bet before God, although hymns unseen;
Speak not in vain, nor foolishly depart
From gentle words, and purity of heart.
To Truth and Charity, and peace inclin'd,
With caution censure, or applaud mankind:
Seek knowledge fair, but shun insipid mirth;
There is no time for folly while on earth.
Feed no ill will; no sudden friendship make;
Betray no trust; no obligation break;
Whatever you neglect, to this attend;
Pity the poor, and be the stranger's friend.
Promise with heed, weigh ev'ry action right;
And scan the conduct of each day at night;
Instructed by past feelings to be wise;
Instructed by past feelings to be wise;
In talk secure, pursue one steady plan.
For action shows the noblest part of man:
Act with relation to a future state;
Refrain from slander; render love for hate;
Devotion, Friendship and Philosophy
Shall conquer death, and thou shalt never die.
Death cannot hurt, but grant thee sweet release
From pain and trouble, to eternal Peace.
And hast thou read, O vain inconstant man?
Read it again, and fault it if you can;
Now, calmly lay thy hand upon thy heart,
And say,—"From this I never will depart."

JUVENILE EXPOSITOR.—NO. 25.

For the drunkard shall come to poverty.—Prov. xxiii. 21.

We too frequently have practical comments on such texts as these. I visited a family not long since, where it was painful to observe to what extent the head of the family had exemplified the truth of the text. He had once been an industrious man, a faithful husband, an affectionate parent. His family was then the centre of social happiness, which flowed forth in all the relations of domestic and civil life. But Mr. — became, by little and little, habituated to the use of ardent spirits. This caused him to be less attentive to his business, which soon declined, in consequence of neglect. He became attached to the company of those who were fond of drink, and spent much of their time at places where spirits were retailed. In the same proportion did his love for home and his family decline. He soon became inattentive to his personal appearance for cleanliness and decency. The family, of course, were neglected. Customers falling off, and creditors calling, one thing after another must be spared—expenses daily—his real estate mortgaged—and interest, like a cancer, eating up what remained of his property. He still drank the more to drown reflection, until he destroyed his property, his reputation, and the peace and comfort of his family. Poor man—his health ruined, his temper becomes morose; diseased, fretful, and profane, his family can have no comfort near him; mortified and ashamed, his children could no longer bear to be spectators of his wickedness, poverty and ruin. They are now like so many broken pieces of a noble ship, wrecked and driven by the winds and the waves in every direction, never more to be united. Poor sinner—who can measure the extent of poverty which may be the result of thy drunkenness? Already has it spread ruin through thy own fami-

ly. What will become of those half educated, unprotected wanderers, whom thou hast driven amongst strangers, oppressors and seducers? Instead of having had moral and religious instruction from a father's life, they have recently heard his profane cavillings at religious truth, and revilements of pious people.—Yes, they have even heard a father sport with the idea of a future day of reckoning and state of retribution! When half intoxicated, the holy name of God, and the Saviour, were profaned by impious attempts to misrepresent the sacred truths of revelation.

Destruction and misery are in thy ways, and the way of peace thou knowest not.

LADIES' DEPARTMENT.

Importance of Female Education.

Who is it that moulds and directs the character of our boys for the first ten or twelve decisive years of their life?—not the father; for such are his engagements, or such the state and reserve of his manners, that his sons but rarely come in contact with him. No; it is the nursery, it is the gentle and attractive society of the mother; it is in her affectionate bosom, and on her lap, that the blossoms of the heart and mind begin their bloom; it is she who bends the twig, and thus decides the character of the tree. How then ought she to be accomplished for this important office! How wide and diversified her reading and information! How numerous the historic models of great men with which her memory should be stored!—how grand and noble the tone of her own character!

THE JEW.

Travelling lately through the western part of Virginia, I was much interested in hearing an old and highly respectable clergyman give a short account of a Jew, with whom he had lately become acquainted. He was preaching to a large and attentive congregation, when his attention was arrested by seeing a man enter, having every mark of a Jew on the lineaments of his countenance. He was well dressed, his countenance was all attention, while an unconscious tear was often seen to wet his manly cheek. After service, the clergyman fixed his eye steadfastly upon him, and the stranger reciprocated the stare. The good minister goes up to him; "Sir, am I correct; am I not addressing one of the children of Abraham?" "You are." "But how is it that I meet a Jew in a Christian assembly?" The substance of his narrative was as follows: He was a respectable man of superior education, who had lately come over from London; and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fertile banks of the Ohio. He had buried the companion of his bosom before he left Europe; and he now knew no pleasure but the company of his endeared child. She was indeed, worthy of her parent's love. She was covered with beauty, as with a mantle; but her cultivated mind, and amiable disposition, threw around her a charm superior to any of the tinselled decorations of the body. No pains had been spared in her education. She could read and speak with fluency several languages, and her manners charmed every beholder. No wonder, then, a doting father, whose head had become sprinkled with gray, should place his whole affection on this only child of his love, especially as he knew no source of happiness beyond this world. Being a strict Jew, he educated her in all the strictest principles of his religion, and he thought he had presented it with an oration.

It was not long ago that his daughter was taken sick. The rose faded from her cheek, her eye lost its fire, her strength decayed, and it was soon apparent that the worm of disease was rioting in the core of her vitals. The father hung over the bed of his daughter with a heart ready to burst with anguish. He often attempted to converse with her, but seldom spoke, but by the language of tears. He spared no trouble or expense in procuring medical assistance; but no human skill could extract the arrow of death now fixed in her heart.

The father was walking in a small grove near his house, wetting his steps with his tears, when he was sent for by the dying daughter; with a heavy heart he entered the door of the chamber which he feared would soon be the entrance of death. He was now to take a last farewell of his child, and his religion gave but a feeble hope of meeting her hereafter. The child grasped the hand of her parent with a dead hand. "My child you know I love you; and that you are more dear to me than the world beside?" "But father do you love me?" "Why my child will you give me pain so exquisite? Have I never given you any proofs of my love?" "But, my dearest father, do you love me?" The father could not answer; the child added, "I know my dear father, you have ever loved me; you have been the kindest of parents, and I tenderly love you. Will you grant me one request? Oh! my father; it is the dying request of your daughter. Will you grant it?" "My dearest child, ask what you will, though it take every cent of my property, whatever it may be, it shall be granted." "My dear father, I beg you never again to speak against Jesus of Nazareth!" The father was dumb with astonishment. "I know," continued the dying girl, "I know but little about this Jesus, for I was never taught. But I know that he is a Saviour, for he has manifested himself to me since I have been sick; even for the salvation of my soul. I believe he will save me, although I never loved him before. I feel that I am going to him; that I shall be ever with him. And now, my father, do not deny me. I beg that you will never again speak against Jesus of Nazareth! I entreat you to obtain a Testament that tells of him; and I pray you may know him; and when I am no more, you may then bestow on him the love that was formerly mine."

The exertion here overcame the weakness of her feeble body. She stopped, and her father's heart was too full, even for tears. He left the room in great horror of mind, and ere he could again summon sufficient fortitude, the spirit of his accomplished daughter had taken its flight, as we trust, to that Saviour whom she loved and honored, without seeing or knowing. The first thing the parent did after committing to the earth his last earthly joy, was to procure a New

Testament. This he read, and, taught by the Spirit above, is now numbered among the meek and humble followers of the Lamb.

Christian Herald.

THE SAILOR'S FRIEND.

THE CABIN BOY—BOB.

A few months since a vessel sailed from England with a captain whose habitual blasphemy, drunkenness, and tyranny, so disgusted the crew, that some of the most fatal consequences might have taken place, but for the sudden and alarming illness of their cruel and depraved commander. The mate took charge of the ship, and the captain, greatly afflicted in his cabin, was left, by the unanimous voice of a hardened crew, to perish. He had continued nearly a week in this neglected state, none venturing to visit him, when the heart of a poor boy on board was touched with the sufferings of this wicked man, and he determined, notwithstanding the opposition of the crew, to enter the cabin and speak to the captain. He descended the companion ladder, and opening the state room door, called out; "Captain, how are you?" A surly voice replied, "What's that to you? be off!" Thus repulsed, the boy went on deck; but next morning he determined to make another attempt, and at the state-room cried, "Captain, I hope you are better;" "O Bob, I'm very bad, been very ill all night." The boy, encouraged with this mild answer, drew nigh the bed-place, and said, captain, please to let me wash your hands and face, it will refresh you very much." The captain nodded assent. Having performed this kind of office, the boy said, "please master, let me shave you." He was permitted to do this also, and having adjusted the bed clothes, he grew bolder, and proposed "some tea." The captain had been a desperate and wicked man beyond many, and as he knew he had no mercy to expect from his crew, so he was determined not to solicit any. "I'll perish," said his obstinate, perverse soul, "rather than ask one favor of them." But the unsolicited and undeserved kindness of this poor boy, found way to the heart of this violent man, and in spite of all his daring independent spirit, his bowels melted, and his iron face displayed the starting tear, while his soul involuntarily sighed, O brotherly kindness, in the hour of need, though issuing from a stripping, how amiable thou art! How many ways the Almighty has of gaining access to the hearts of his stubborn and rebellious creatures! A little captive maid directs the leprous Neaman, and a menial servant mildly subdues the haughty general into compliance with the prophet's orders. 2d Kings, chap. 5. The captain soon felt the good effects of the boy's attendance, and therefore permitted him to do what he pleased in future, for the alleviation of his pains, or the restoration of his health.

The captain now declined a pace;—his weakness was daily increasing, and he became gradually convinced that he should not live many weeks at farthest. His mind was filled with increasing terror, as the prospect of death and eternity drew nearer to his confused and agitated view. He was as ignorant as he was wicked. Brought up among the worst of seamen in his early life, he had imbibed all their principles, followed their practices, and despised remonstrance or reproof. A man-of-war had finished his education, and a long course of successful voyages, as master of a vessel, had contributed to harden his heart, and not only to say there is no God, but to act under that persuasion. Alarmed at the idea of death, and ignorant of the way of salvation, with a conscience now thundering conviction to his soul, he cried, one morning, just as Bob opened the state-room door and affectionately inquired, "Well master, how is it with you this morning?" "Ah, Bob, I'm very bad; my body is getting worse and worse, but I should not mind that so much, were it not for my soul. O Bob what shall I do? I'm a great sinner, I'm afraid I shall go to hell, I deserve it. Alas, Bob, I'm a lost man!" "Oh my master," said the boy, "don't be alarmed, God is merciful, and I am sure you'll not be lost. He knows what sailors are, and I dare say he'll save you." "No, Bob, no I cannot see the least prospect of being saved. O what a sinner I have been, what will become of me?" His stony heart was broken, and he poured out his complaints before the boy, who strove all he could to comfort him, but in vain.

One morning the boy just appeared, when the Captain sung out, "O bob, I've been thinking of a Bible. I know there is not one in the cabin, go forward, and see if you can find one in the men's chest." The boy succeeded, and the poor dying man beheld him enter with tears of joy. "Ah, Bob, that will do, that will do, you must read to me, and I shall soon know whether such a wicked man as I am can be saved, and how it is to be done. Now, Bob, sit down on my chest and read to me out of the blessed Book." "Where shall I read, Master?" "I do not know Bob, I never knew how to read myself, but try and pick out some places that speak about sinners, and salvation." "Well, master, then I'll take the New Testament; you and I shall understand it better, for as my poor mother used to say, there are not so many hard words there." The boy read for two hours, while the Captain, stretching his neck over the bed place, listened with the eagerness of a man on the verge of eternity. Every word conveyed light to his mind, and his astonished soul beheld sin as he had never seen it before. The justice of God in his eternal sum, struck him with amazing force, and though he heard of a Saviour, still the great difficulty of knowing how he could be saved, appeared a mystery unspeakable. He had been ruminating a great part of the night on some passages Bob had read, but they only served to depress his spirits, and terrify his soul. The next morning, when the boy entered the state-room, he exclaimed, "O Bob, I shall never live to reach the land, I'm dying very fast; you'll soon have to cast me overboard, but all this is nothing—my soul, my poor soul! Ah, Bob, my dear lad, what will become of my soul! O I shall be lost for ever." No no, master, don't be alarmed. "I believe you will be saved yet; remember I read many fine things yesterday about salvation?" "Bob, can you pray?" "No, master, I never prayed in my life, any more than the Lord's Prayer my mother taught me." "O Bob, pray for me; go down on your knees and cry for mercy; do Bob,

that's a good lad. God will bless you for it.—O kneel down and pray for your poor wicked Captain." The boy hesitated, the master urged, the lad wept, the master groaned, "God, be merciful to me a sinner." Bob cried greatly. "O Bob, for God's sake, kneel down and pray for me." Overcome by importunity and compassion, the boy fell on his knees, and with heavy sobs cried out, "Lord have mercy on my poor dying Captain. O Lord I'm a poor, ignorant, wicked sailor boy. Lord, I don't know what to say, Lord the Captain says I must pray for him, but I don't know how—I am but a child. I should be glad to get him tea, or do any thing I can for him; but, Lord, I don't know how to pray for him, Lord, have mercy on him. He says he shall be lost, Lord, save him! He says he shall go to hell, Lord, take him to Heaven. He says he shall be with devils, O that he may be with angels. Don't let him perish, O Lord. Thou knowest that I love him, and am sorry that he's so ill. The men won't come near him, but I'll do the best I can for him as long as he lives, but I can't save him. O Lord, pity my poor Captain; see how thin and weak he is! O comfort his troubled mind: Lord, I never prayed before like this. O help me, Lord, to pray for my master." Rising from his knees, he said, "I have master, I have done the best I could for you. Now cheer up; I think you'll get to heaven."

The captain was too much affected to speak, the simplicity, sincerity, and humility of the lad's prayer, had so much impressed his mind, that he lay groaning inwardly with spiritual anguish, and wetting his couch with his tears. Bob retired on deck, for the scene had quite overcome him. In the evening, he again read the Bible to the captain, whose soul appeared to receive every word with indescribable eagerness. The next morning, on entering the state-room, the boy was struck with the extraordinary change visible in his master's features, That gloomy horror; which had so long added to the natural ferocity of his weather-beaten countenance, was fled, and while his affliction had softened and more fully exhibited the various parts of his countenance, the circumstances of the past night had settled the whole arrangement of his features into a holy, pleasant calm, and resigned state, that would seem to say, The men of grace have found Glory begun below.

Bob had scarcely time to notice, with a smile of congratulations, this pleasing change, when the master, in a low to voice, but with great humility, began "O! Bob, my dear lad, I have had such a night! After you left me I fell into a sort of a doze—my mind was full of the blessed things you have been reading to me from the precious Bible; all on a sudden I thought I saw in that corner of my bed place, Jesus Christ hanging bleeding on the Cross. Struck with the sight, I arose and crawled to the place, and casting myself at his feet in the greatest agony of soul, I cried out for a long time, like the blind man you read of; "Jesus thou son of David, have mercy on me." At length I thought he looked on me—yes, my dear lad, he looked at your poor wicked captain—and O Bob what a look it was—I shall never forget it—it my blood rushed to my heart—my pulse beat high—my soul thrilled with agitation, and waiting for him to speak, with fear not unmixed with hope, I saw him smile. O, my child. I saw him smile—yes, and he smiled on me—on me, Bob. O, my dear boy, he smiled on wretched guilty me. Ah, what did I feel at that moment! My heart was too full to speak; but I waited and ventured to look up, when I heard him say, hanging as he did on the cross, the blood streaming from his hands, and feet, and side.—O, Bob, what sounds were these!—shall I ever hear his beloved voice again! I heard him say in sounds that angels cannot reach, "Son, be of good cheer, thy sins which are many are all forgiven thee!" My heart burst with joy; I fell prostrate at his feet; I could not utter a word, but glory, glory, glory! The vision vanished. I fell back on my pillow—I opened my eyes—I was covered with perspiration—I said, O this cannot be a dream. No, Bob, this is no vision, now I know my sins are pardoned—I know that Jesus bled and died for me, I can believe the promises, the many precious promises you have read to me out of the Bible, and I feel that the blood of the cross can cleanse even me. I am not afraid to die; no, Bob, my sins are pardoned through Jesus I want no more, I am now ready to die, I have no wish to live. I cannot, I feel I cannot be many days longer on this side eternity. The extreme agitation of mind, of late, has increased the fever of my body, and I shall soon breathe my last. (The boy, who had silently shed many tears, now burst into a flood of sorrows, and in involuntary tears) cried, "No, my dear master, don't leave me." Bob said he calmly, my dear boy, comfort your mind—I am happy—I am going to be happy for ever. I feel for you, my boy, I am sorry you live in such a wicked world, and with such wicked men as sailors are in general. O may you ever be kept from those crimes into which I have fallen. Your kindness to me, my dear lad, has been great: God will reward you for it. To you I owe every thing, as an instrument in God's hands! surely he sent you to me! God bless you my dear boy; tell my crew to forgive me, as I forgive and pray for them." Thus the day passed in the most pleasing and profitable manner, when Bob, after reading the Bible as usual, retired to his hammock full of mercy and good fruit.

Eager the next morning to meet again, Bob arose at day-light, and, opening the state-room door, saw his master had risen from his pillow, and crawled to the corner of his bed place, where he beheld the cross.

There he appeared kneeling in the attitude of prayer, his hands clasped and raised, and his body leaning against the ship's side. The boy paused and waited a few minutes, fearful of disturbing his master: at length he called, in a sort of whisper, master: no answer! master: no reply! He ventured to creep forward a little, and then said, master! all was silent! again he cried, Captain; silence reigned! He stretched out his hand and touched his leg; it was cold and stiff, and clammy. He called again, Captain; he raised his hand to his shoulder; he tenderly shook it. The position of the body was altered; it declined gently until it rested

on the bed; but the spirit fled some hours before, to be with Christ, which is far better. *Guardian.*

on the bed; but the spirit fled some hours before, to be with Christ, which is far better.

REMARKS.

On the Importance of Separating from the World.

II. CORINTHIANS, VI. 18.

"Wherefore come ye out from among them, and be ye separate, saith the Lord; and touch not the unclean thing; and I will receive you, and will be a father unto you; and ye shall be my sons and daughters, saith the Lord Almighty.

As this is the word of the Lord, no one who disobeys it can be his child.

It is more than every word of God; that is, it is something particular; it contains a clear, express condition of adoption into the Lord's family. Every one, therefore, who seeks to have the blessing of one of the Lord's heirs, must first see that he fulfills this condition: that he fulfills it as it is, without adding to, or diminishing from it; for it is the proper condition upon which the blessing will turn. Consider! Eternal life is offered, and this is the condition. Now, if you are not careful to ascertain what this condition is, and whether you fulfil it; you have reason to fear that you have not yet fulfilled it; for the fulfilling it requires much attention and care.

But what does the condition contain? Answer.

1. Whom we are to come out from. And they are all the wicked world; all who will not submit to the government of Christ, and take his yoke upon them; whose hearts are not given to God;—these we are to separate from, whether professor or profane, male or female, civil or vulgar, creditable or disgraceful, relatives or strangers.

2. That we are to forsake all their sinful customs, works and doings, and have nothing to do with them, but to oppose them and keep clear of them, and warn others so to do.

3. That we are to leave their company, and places of resort, the houses where they dwell, their tables and beds, and even the streets where they walk, as much as can consist with our business and engagements with them.

Notwithstanding, a man is not to leave his habitation, because it is among wicked people; neither is the man to leave his wife, nor the wife the husband; the child the parent, nor the servant his master:—in these cases, only the works, customs, and doctrines are to be avoided.

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